

A

PROTESTATION AGAINST POPERY BY

Way of a Confession of Christian
Religion collected for the benefit
of private friends.

Apoc. cap. 18. ver. 3.

Cecidit, Cecidit Babylon illa magna,

Senec. in Troas.

--- Hæmanus Troiam erigent?

Nullas habet spes Troia, si tales habet.



AT OXFORD,

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vnfainedlie beleuee that there is one immortall vncompounded vnlimited *Es- sence* which created this world & furnished the shop thereof with wonderfull variety: who since doth guide and gouerne the same by a prescribed and regular order, taking immediate notice not only of Angels offices and mens actions, but of every yea the smallest and basest thing in the world, not permitting any thinge to the lust of fortune or command of destiny. this supernall power I call God, and avow him to be the maintainer and rewarder of vertue, the revenger and iudg of wickednes, and I ascribe vnto him heauen for his throne, and the ball of the earth for his footstoole, and I subiect vnto his absolute command all the powers of heauen and earth, & render vnto him obedience praier and thanksgiving for his tribute.

That there is such a God I appeale vnto the cōscience of the most desperate forlorne wretch in the world, tell me whosoever thou be that hast

thy conscience most deaded & seared with a hott iron, when thou committest a sinne, and thinkest that thou hast a vaile cast before the eies of God, & resoluest thus in thy hart, VVho seeth me? J am compassed about with darknes, the walles couer me, whome need J to feare? the most high will not remember my sinnes; yet tell me J say why is thy hart so disquieted within thee? why is thy countenance cast downe for shame? why do thy knees smite together and thy ioints shiuer for feare? If there be no power that doth knowe or cāpunish thy fault what need this anguish? But J wot well that these stirring motions within thee, are as so many summons to put thee in mind that there is a God in thy conscience which seeth thy sinne, & wil arraigne thee for the same, and award condēnation against thee, if thou prevent not his iudgment by repentance.

I belecue this God is one as it is said in *Deuteronomie*, *Auds Israel Deus tuus Deus vnus est*: there is not for every kingdome a God, a God for *Zidon*, a God for *Am'on*, a God for *Moab*, and a God for *Ekyon*, but one alone God manageth the affaiers of the whole world, for if it be true in government of an earthly kingdome *ex ἀγαθῇ πολυπραγμίᾳ*, much more in the being of a Deitie, for a
myl.

multitude of Gods would crosse and incumber
the designes one of another and none should be
omnipotēt, and so there should be a tumultuous
disorder in the gouernment of the world, which
Ovide pointeth out vnto vs saying,

Mulciber in Troiam, pro Troiâ stabat Apollo.

And Homer in the 1. of his Iliades,

*Ἐν δ' ἄλλοις θεοῖσιν ἔρις πρὶν βαλεῖσθαι,
Ἀργαῖοι, δ' ἱερὰ δόμοισιν ἐνὶ φρεσὶ θυμὸς ἄλλοι.*

This God is simply one in nature & essence, yet
this one God doth subsist in three persons, each of
them severally communicating in the whole of
that one nature and essence: yet so as we cannot
say that there are three Gods, but one God, for
though the persons be distinguished in number,
yet they be not devided in *Essence*: which is a mis-
tery to which mans vnderstanding must vaile
bonnet, seeing that it hath not pleased God who-
lie to reveale it to the sonnes of men, and that the
Cherubins do couer their faces before it, as bee-
ing not able to apprehend the persit view therof.
wherfore let vs say with holy Moses, Hiddē things
belongē vnto thee ō lord, but revealed thinges
vnto vs and our children; and let vs onlie learne
as much of this vnitie & Trinitie as it hath pleas-
ed God to reveale vnto vs in his word, alwaies

remembering that saicing of *Arnobius*-----

De Deo loqui etiam vera periculosissimum est.

That there are three persons in the Deitie the father, the sonne, and the holy Ghost, as it may be proued by manie pregnant places of scripture, so it is evident frō the baptisme of Christ in *Jordan*, where the *Sonne* was baptised by Iohn, the holic Ghost descended in the visible forme of a dove, the father gaue witnes from heaven that this was his welbeloued sonne, etc. vpon which place S^r. *Augustine* giueth the note, *Qui nescit trinitatē ito ad Iordanem*; And yet that there is likewise an vnitie of *Essence* of which without inequalitye the whole Trinitie doth participate may be proued by an vsuall forme of speech in the Hebrew original, when speaking of God a nowne of the plural number is ioined with a verb of the singular, as in the begining of *Genesis*. 1. 1. *In principio creauit Elohim* (1) *Dij calum et terram*. *Dij* for the persons in the plurall number & *creauit* to note the vnity of the *Essence* in the singular number.

This Trinity of persons thus conspiring in the vnitie of *Essence*, is notwithstanding distinguished by attributes, and proprieties.

These

These attributes
or proprieties
are twofold

- 1 Incommunicable.
and
2 Communicable.

Incommuni-
cable propri-
eties are,

1. Of the father, to be vnbegotten.
2. Of the sonne, to be begotten,
the curious search of whose ge-
neration is sealed vp with that
saying of Gregory Nazianzene,
δι' ὧν ἡμεῖς οἰούμεθα τιμᾶδον.
3. Of the holy Ghost to be pro-
ceeding.

How the generation of the sonne, and the pro-
cession of the holy ghost do differ I cannot tell,
only I say with S^t. Augustine that they doe differ
sed ego distinguere nescio, non valeo, non sufficio.

The cōmunicable proprieties are, simple, infi-
nite, immutable, eternal, iust, merciful, only wise,
omnipotent, of which the three persons doe in-
separablie communicate.

Out of these proprieties doe issue *Apoteles-
mata* and actions, in which the Trinitie doe like-
wise severally, yet inseperablie communicate.
These outward actions of the Trinity doe belōg

vnto one of these three heads.

viz {
 1. Creation,
 2. Redemption,
 3. Sanctification.

Creation is {
 1. Of the world in generall,
 2. Of man in speciall,

God created the fabrick of the world of nothing, bestowing but six daies for the making and adorning of the same, & euer since by his watchful eie of prouidence hath and doth carefully governe the same. Which Plato could teach vs, who avoweth it to be one, and the selfe same supreme powers office, to bee *ποιοῦντις*, & *διοιοῦντις*. We condemne therfore the blasphemy of the Epicures, which make our God an idle and carelesse God, like vnto Baal in the book of Kings which was asleep and must be awaked; as also the opinion of *Auerroes* (vpon how goodly pretence soever builded) who hemd the prouidence of god within the circle of the moone saying, as it is in Iob, The clouds hide him that he cānot see & he walketh in the circle of heauē, thinking it absurd
ad hoc deducere Dei maiestatem vt sciat quot culi-

ees nascuntur. for we concerning our God
 haue learned of a better master that although
 he hath his dwelling on high yet he abaseth him-
 selfe to behold things in heaven and earth; that
 he is a God not only of the mountaines, but of
 the vallies likewise, lending his prouidenc to the
 examination of things of the least consequence
 as feeding of Rauens, lighting of sparrows vpon
 the ground, clothing of lilies, and numbering of
 haire. A doctrine not fully beleueed of them,
 who, when they see the wicked to build heapes of
 sinne as high as Babel, and yet to escape the ven-
 gance of God, when otherwise the godly are vn-
 der his rod and punishment, doe break out into
 blasphemie, & some out openly, that which
 Davids foole did but say in his hart. *Nō est Deus.*
 *Hence Cato would faine haue God to giue him a
 reason-why Cæsar overcame Pompey and Her-
 cules in the Poet complaines in the extremity of
 torment, that he which had freed the world of
 robbers, and sauage beasts, and beene profitable
 to al men, had liued in miserie, and should die in
 shame: when on the contrarie, Euristheus a tirāt
 did liue in the ruffe of pride, and was liues-like, &
 the rod of God was not vpon him. *Et sunt qui cre-
 dere possunt esse Deos?* Neither did the minds of hea-
 then mē only

*A. f. f. f.
 Rex
 nia
 Si cre
 affuiss
 cum
 ordina
 a Deo
 gatus*

*Morm
 ver. R
 Christi*

only, but of Gods Saints also totter and reele in their iudgmēts concerning prouidence-for there was a time when Ecclesiastes complained, Behold the teares of the oppressed and none comforts them: & likewise Habacuck, Thou art a God of pure eies and canst not see euill, thou canst not behold wickednes, wherfore dost thou looke vpon the transgressours, and houldest thy tongue, when the wicked deuours the man that is more righteous then he? But to stop the mouths of heathen men, and the better to settle the strugling thoughts of all Christians, I will say no more thē that which Ecclesiastes and Habacuck, vpon better advise of gods alwaies righteous iudgmēts, & after the tēpest of thē thoughts was alaied haue avowed before me; to wit, that howsoever God doth seeme not to see or to winck at the wicked yet indeed if we suspend our hasty iudgment a while and waite in patience till he hath whet his glittering sword, and his hand shall take hold on iudgment, we shal finde that of Moses to be true, That he rewardeth to their face them that hate him, to bring thē to destructiō; for so speaketh Ecclesiastes. If in a cōtrie thou seest the oppressiō of the poore, and the defrauding of iudgment & iustice, be not astonied at the matter for he that
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is higher then the highest regardeth, and there be higher then they; and Habacuck likewise, ô Lord thou hast ordained them for iudgment, and ô god thou hast established them for correction, it not in this world, yet vndoubtedly in the world to come - for J remember that the Apostle giueth it for a note, that because the Thessalonians were afflicted with persecutions by wicked men, that this was an argument, that there is a iudgment ^{a. The} to come in which it should go well with thē and as ill with their enemies.

This God having created al things in the stage of the world by a word only of his mouth, being come in the 6. day to create man, as being a work of more excellency, and therefore more difficulty, doth as it were call a councell and advise with the other persons of the Trinity, *Venite faciamus hominem*, nor simply so, but a more excellent creature then the rest, *In similitudinem nostram*; nor only let vs make man, but let vs invest him with liberties and priuiledges aboue other creatures, and make him a None-such in the worlde, to rule over fishes of the sea, birds of the aire, and beastes that walke vpon the plane of the earth.

So then man was created of the dust of the earth, and God breathed into him the soule of life, and

and had infused frō aboue such supernatural graces, that he was indeed the mirror of Gods creatures, & miniō of the world, like vnto God, vpon whom the alone God had conferred in abundant measure all his specjall ornaments; for he had no darknes in his vnderstanding, nor perversnes in his wil, nor Rebellion in his affections, no sicknes nor crasines in his whole body, nor never shoulde haue had, if never mispending this rich dowrie of God, hee did never run bankrupt beyonde the bounds of Gods commandements. But this man thus highly exalted in the loue of God Peacock-like taking a view of his owne glory, discontinued his wonted obedience to his Soueraigne, nor on-ly so, but having all that he could alke or thought he should receiue from God, betooke himselfe to the Diuel to serue him vpon *credit only of better pay, thinking by violence to breake into heaven, and to exalt his throne by the throne of the almighty.

But foolish man by this his Apostasie and wilfull disobedience forfeited his former more blessed estate, and was stript of his Masters livery, and all his excellent graces, dispossessed of Paradice and sent vnto the Diuel to pay him his wages for his former service, and al his posterity by the guilt

of

of his transgression haue their nature defiled, and are abandoned of God, and entituled to the Diuel for his children and of-spring, *a wicked seed, witches children, and sonnes of Beliall.* And now O yee sonnes of men, saith God by his Prophet Micheas *Remember what Balak king of Moab had deuised, and what Balam the sonne of Beor answered him, that you may know the righteousnes of the Lord,* for so I hope I may apply this prophesie. O yee sons of men now at this time, during our bondage vnder the diuel, remember what the Prince of darknes had deuised against vs, and how Iesus Christ the sonne of the living God, hath answered him, and stopt his mouth with a voice of blood, & nailed his accusation to a Crosse, that yee may know the righteousnes, nor that only, but the exceeding loue & rich mercy of the Lord to mankind: for there being no way to free vs out of the power of the Devil, but by satisfiying the iustice of God for the former transgression, God the Father in the fulnesse of time sent his beloved sonne made of a woman and clothed in our flesh, by the shedding of his precious bloud to redeeme out of the power of the Devil al those, that by faith applie the merite of his passion vnto themselves, and do afterwarde shew their thankfulness vnto God for

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so great Redemption : having alwaies in their mindes those words of the Lord which hee spake by his Prophet I say, *Remember these things o Iacob and Israell, for thou art my servant, I haue formed thee thou art my servant o Israell forget mee not, I haue put away thy transgressions like a cloud, and thy sinnes as a mist, turne vnto me for I haue redeemed thee. Reioice yee heavens for the Lorde hath done it, showt ye lower parts of the earth, burst forth into praises o ye mountaines, o forrest and e-very tree therein, for the Lord hath redeemed Iacob and will be glorified in Israell.*

I beleiue that God, J doe not say approued, or suggested, or furthered, but permitted and directed and J may truly say, willed and ordeined the fall of Adam, that therby he might take occasion to manifest his glory, & that in two respects.

1 In erecting a consistorie and tribunall for his iustice.

2 In exposing to the view of all men the inexhaustible treasure of his rich mercy, or that J may speake in the words of a prophet *In opening of a fountaine of mercy to the house of Dauid and to the Inhabitants of Ierusalem, and to all the Israel of god, for sinne, and for uncleannes.*

Concerning the first, J confesse that there can

no other realō be assigned of the reiection of the wicked, but that of Christ in the Gospell; *Etiam pater quia sic placuit tibi*: or to speak to the capacity of the ignorāt, but the alone absolute wil of God ordeining, and as I may so speak, a diudging to destruction the wicked before they were presented vpon the stage of the world, or had done either, good or evill. For hath the potter power of a lump of clay, to make a vessel to dishonour, and shall not the almighty Iehouah by his vnlimited & transcendent power, ordeine vessells of wrath for the euill day and for destruction? Seing he is the lord in the parable of Matthew who said *non licet mihi quod volo facere in meis*? yet againe I confesse that God condemneth not into hell any man, but for sinnes and trespasses, for I hold this to be a true position in diuinity, that sinne is not the cause of reiection; yet may be, and indeed is the meritorious and impulsive cause of damnation; wherefore whosoever thou art that settest thy face against heauē, & openest thy mouth in blasphemies against God, lay thy hand vpon thy mouth, and look back vnto the fall of Adam, and consider what thou broughtest with thee from thy natiuitie, and from thy fathers house. Doe not censure God in thy blasphemous thoughts,

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as if vpon lust only and not of deserued iustice he did award sentence of condemnatiō against thee; and I could also wish that many men would be more sparing to scann this doctrine, & chose rather to admire and magnifie then strictly to examine by the Canon of our reason, the secret and hiddē will of God; saying with S^r. Paul, *ō the deepnes both of the wildome and knowledg of God, how vnsearchable are his iudgments, and his waies past finding out.* And with S^r. Augustine; *Disputare vix tecum mirare metum et exclama, ō altitudo! Ambo consentiamus in errore, ne in errore pereamus.*

Concerning the second I beleue, that all men being infected from Adams sinne (not only with imputatiue guilt, as Pighius would haue it, but by naturall corruption also as S. Paule avoucheth) haue iust cause inhering and residing in them at their birth, for which they should be reiectēd of God, and lest weltering in their filthy blood to the contempt of their person, yea to be sent into hell to haue their originall impiezie expiated with brimstone: but that God for the glorie and riches of his mercy being loath to wreak his fury in the generall perdition of all mankind, not of *foreseene either woorkes or faith*, but of his good
plea.

pleasure and only meeve mercy hath called some out of the cursed estate of al mankind, on whom to bestow fauour, and the kingdome of his loue, ordaineing them in his secret cunnsell to be *Citi- zens with the Angels of the heauenly Ierusalem, and heires of heauen, & coheires with Christ*. And doth call them at due time, *some at the third bow- er, and some at the eleventh*, it not outwardly all by his word, yet inwardly all by the hidden ver- tue and efficacious power of his holy spirit, out of the power of darcknes to be of the *household of God* and in the bolome of the Church, there to be consecrated by *Baptisme*, nourished at the *Lords table*, instructed by the word, gouerned by his spi- rit, and euen then he bestoweth vpon them his *Beloued*, & with him *πάτερ χαρισίαι* he giueth re- mission both of *sinnes and punishment*, and all the benefits and meritts not of his passion only but of his incarnation also: and hath given vs the *hand of faith*, to reach and apply them vnto our selues, yea to owne, and possesse them as truly as if ours not by imputation onlie, but originally & by inhætion; so that before God all the company of the faithfull are accounted as onlie *one Nume- ricall body with Christ*, for the spirit of God by his sanctifying power by little and little doth worke

B

away.

away the *old man of our corruption*, and doth put on vs a *new creature* making vs reallie partakers of the substance of the flesh yea of the whole person of Christ, and his proper ornaments and graces, as righteousness and sanctification. The which great blessing of our every way vnderferued redemption, when I seriously revolve with my selfe, I cannot but break forth into praise; in the words of *Zachary*, *Blessed be the Lord God of Israel because he hath visited and redeemed his people etc.* and use those words of admiration otherwise applied I confesse in the book of *Numbers*; *According vnto this time, it shall be said of Iacob and Israel what hath God wrought?*

Man hauing receiued these rich fauours of God in his creation and redemption, hath nothing charged vpon him for his tribute, but only to shew a *good faithfulness to adorne his christian profession*, and to be carefull to shew forth good workes. Wherefore I confesse vnto the glorie of God that every one of Gods children, which hath his sinnes washed away in the blood of the Lamb, hath it not left vnto him as *Arbitrary*, but hath a necessitie laid vpon him to doe good workes, and that in these respects following.

I. In respect of God, it being his will and command-

mandement that they should be done, by such our obedience to testifie our thanckfulnes for his great mercies of Creation and Redemption.

2. In respect of our selues, that we by these fruits of Sanctification may be led backward to a certainty of our Iustification & effectual Vocation, & Electiō, & so finding our names written in the book of life, may be perswaded *Certitudine fidei*, *cui nō potest subesse falsū*, of our future glorificatiō

3. In respect of others. I. *Ne quis de nobis conqueri possit Philip, ca. 2*

2. That other men seeing our good workes may be allured to glorifie our father which is in heauen, & to saie as the Gentiles to the Iewes in the prophesie of Zachary, *Ambulabimus vobiscum*, for we haue heard that God is with you. This truth being alwaies resolved on, that our best workes are not perfitt in their owne esteeme and value, if examined according to the precise rule of the decalogue (*lex spiritualis est, ego autem homo carnalis*) and in the district iudgment of God, and therefore away with meritt, and let vs say with St. Augustine *Ve laudabili etiam vita hominum, si remota misericordia discutias eam Domine*, and assuredlie every one of vs may confesse with *Anselmus Terret me vita mea, nā diligenter discuf-*

*ſa apparet mihi aut peccatum, aut ſterilitas, tota
vita mea,*

God maketh his will knowne two manner of
waies. 1. By his workes *ἐκ τῆς κοσμοκτίσεως*, of which
I haue ſpoken in the creation.

2. In his word.

Of the word of God.

Not *λογος ὑφισταμένος*, the ſubſtantiall word of
God, of whom before.

But *λογος προφορικος & ἐπιγραφικος*, the enunci-
atiue and created word of god, called ſometimes
ſimply the ſcriptures, ſometimes with an Empha-
ſis, the *holy* (Rom. 12.) and *ſacred* (2. Tim. 3. ch.)
ſcriptures.

That they are

1. The word of God,
2. Sufficent to ſaluation.
3. Plaine and therfore to be
translated.
4. By whom they are to haue
their ſence.

I acknowledge all theſe books which make vp
the body of holy writt which we call the *holy ſcri-
ptures*, to be inſpired by the holie Ghoſt, and to
be vndoubtedly the true word of God, of which
I am perſwaded not ſo much by the *iudgment of
the*

the Church, as for these reasons following.

1. From the Maiestie of God, speaking in the scriptures, for in them nothing is set downe in so easie and limple forme of words, but I doe perceave characters engrauen by the finger of God *et genium humano maiorem.*

2. From the efficacie of the scripture, for me thinkes, while I read, my hart doth burne within me, as the harts of the 2 disciples that went with Christ to *Emaus*: so that I confesse with the Prophet, *Surely as the raigne cometh downe, and the snow from heauen, and returneth not thither againe, but watereth the earth and causeth it to bring forth and bud: so is my word that goeth out of my mouth, it shall not returne vnto me void, but it shall accomplish that I will, and prosper in the thing whereto I sent it.* This I confesse against all thole *Vatican Rabsakes*, who hauing adamant harts, the which the spirit of the Lord cannot pierce, doe impeach the power of this word: *Hosius* that doth call it, or approues it to be called *egenum quoddam elementum*, *Stephen Palctus*, *rem inanimatam*, *Melchior Canus*, *mortuum iudicem*, & *Eckius* more blasphemously *atramentariam scripturam* and I condemne *Angelus Politianus*, as blasphemous, that preferred *Pindarus* his *Odes*

before the *Psalmes of David* *Quid palea ad triticum? Nonne verbum meum est inftar ignis (dicit Iehouah) tanquam malleus conterens petram?*

3^d Fro the event of prophesies, every one compleat in his proper time, although foretolde long before, to wit, The people of *Israels* bondage in *Aegypt*, and delivery from thence. The kingdome to continue in the line of *Judah*, vntil Christ came in the flesh. The prophesie of *Iesias*, given by name three hundred years before his cradle. The captivity into *Babylon*, & freedome by *Cyrus*. The time, place, and manner of Christs birth, The reiection of the Jews, & calling of the Gentiles. So that God might wel proclaime of himselfe, as it is in *Isay*. *I am God & there is none other, & there is nothing like me, which declare the last things from the beginning, & from of old the things. &c.* saying, *my counsell shall stand, and I will doe, what soeuer I will*, eue so, good Lord, thy word, is the word of Truth, yea as one of thy Apostles hath it more Emphatically, *ὁ λόγος ὁσὸς ἀληθεία ἐστὶ*: it is truth it selfe, and one ied therof shall not fall vnto the ground vnfulfilled, for though the Scheme of the world were a way, and the Prophets doe not liue for euer, yet thou o lord with thy Angels wilt come to performe their prophesies in their moments.

4 And especially from the testimony of the spirit of God, which perswadeth vnto our soules and consciences, the vndoubted truth of that word, which some doe contemne and deride as *foolishnesse*; and hence I iudge it to be, that *martyrs* being resolu'd by the powerfull perswasion of this spirit, of the truth hereof doe boldly offer to seale the same with their blood protesting that nothing shall remoue them from profession of this truth * *non mina, non blandimenta, non vita, non mors, non palatium, non satellites, non imperator, non imperium, non homines, non demones.* win

2 I beleue that almighty god hath made knowne vnto vs in his written word so much of his will as is sufficient for the instruction of the faithfull, without the patching too of *Traditions*; So that I account that *Canon* of the *Council of Trent* to be blasphemous, by which it is provided, that *traditions* are to be receiued *pari pietatis affectu*, with the written word of God, and concerning *Traditions*, I am wont to say with *St. Ambrose*, *Quod non legi usurpare non debeo*. That which I finde not in the scripture ether exprest, or deducable by easy consequence I ought not to vse, and againe, *Celi mysterium me doceat Deus, qui me condidit, non homo, qui se ipsum ignorauit*, and with O.

*rigene. Non sum aliorum sermonū discipulus nisi
calestum.*

3 This scripture so sufficient, I acknowledge to
be easy, and *facile*, fitted to the capacitie of the
simplest, whose vnderstanding God hath not shut
vp in that iudgment, *vobis non datum est nosse
mysteria regni*: so that the weaklin in faith thence
may draw *milke* for his weake stomach, and the
more able Christian, may haue *stronger meat* to
better his groath in the *mystery of faith*: wherefore
I could wish that the scriptures were permitted
to every nation, and language vnder heauen, in
their owne familiar tongue that so every mā may
haue and read them to his comfort: for why
should I not wish that the spirit of God did not
only rest vpon *Moses*, and the *seauenty ancient
men* in the book of *Numbers*, but that *Eldad and
Medad*, yea and all the *Lords people* were prophets,
and that the Lord would put his spirit vpon them.

But since *Scriptura non sunt in legendo, sed in
intelligendo*, as *S^r. Hilary* well obserueth: and see-
ing in them somthings are so difficult, as that we
may truely saie with the *Eunuch to Philip*, *Quomo-
do possum intelligere, si non aliquis viam pramon-
stret mihi?* I would haue you for the sence of
scripture not to aduise with *humane reaso*, which

is blind in matters of piety nor 2 with any *Swenfeldian Enthusiast* that vaunts of immediate revelations from the spirit of God for a lying spirit may speak in the mouths of such Prophets. Nor 3 with the *Pope*, that *Tarpeian* oracle, for I find not warranted by scripture any infallibility in his iudgmēt, seeing he may erre. Nor 4 with *Cōncels* for they cannot be called so often as the Church may want decision for sence-2 they are often times an assembly of malignant persons against the Godly as the councell at *Carmell* against *Elias*, and at *Gilead* against *Micheas*, & at *Trent* against the Protestants-howsoever *Campion* be Hyperbolicall in its Commendation, *Bone Deus quæ Gentium varietas, qui delectus episcoporum totius orbis, qui Regum et Rerumpub: splendor, quæ medulla Theologorum, quæ sanctitas, quæ lachrymæ, quæ ieiunia, qui flores Accademici, quæ lingua, quanta subtilitas, quantus labor, quam infinita lectio, quanta virtutum, et studiorum divitiæ Augustini illud sacrarium implenerunt?* Nor 5 with *fathers*, for they are men, and may, and doe erre, & againe they abrogate this authoritie from themselves, for so *S. Augustine* *Talis ego sum in scriptis aliorum quales ego esse volo intellectores meorum* and how did *S. Augustine* read other fathers wri-

tings *Humf.*

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tings he will tell you himselfe *Cypriani literas non ut Canonicas habeo, sed considero ex Canonicis.* But with any Child of God, I say with any child of God, who hath the gift of interpreting, whō I would haue not vpon any *Pratorian* authority to command men to beleue whatsoeuer he list, as they in the Poet, *Quod volumus sanctum est*: but to proue his sence of scripture by scripture and to follow these 6 rules following.

1 To be acquainted with the wordes & Phrases of Scripture.

2 To humble himselfe in praier vnto Almighty God: vpon this hope.

Qui dedit, ut queras addet ut inuenias:

3 To maikc antecedents and consequences.

4 To obserue heedfully the occasiō of the text the maine scope, and circumstances thereof.

5 To parallele like places.

6 To haue alwaies before his eies, for his *aprobation*, the measure of faith in the Articles of the Creede.

Of the Church	1	The authority thereof.
	2	The matter.
	3	The forme.
	4	The affections.
	5	The head.
	6	The Notes.

I confesse that by *this* immortal seede of the word, God hath begotten him a Church. So that the Scripture is the mother of the Church, and the Church the daughter of the Scripture: how preposterous then, I will not say, blasphemous, is the iudgmēt of the Church of *Rome*, who let *Hagar* aboue *Sara*, and the daughters foote in the necke of the mother, & subiect the oracles of God to the censure of men, avowing the authoritie of the Scriptures to be such, and such only as the Church doth afford it, yea more blasphemoullie that the Scripture without the censure and approbation of the Church is in it selfe no more, & no more to be esteemed then *Æsops fables*: know yee not ye *Vatican Rabsakes*, that blasphemers, & al liers shal haue their part in the lake which burneth with fire & brimstone? Yea they debase the authority of the Scripture so farre belowe the Church, as, that they say expressly--- *non omnem obliquiū esse peccatum*: that every obliquity to the law of God is not a sin: and yet *Andradus* erecting himselfe vpon his *Portingall* bulkin, proclaimeh *Quicquid a pralatorum Ecclesia ac maxime a Rom. pontifici iussu dissidet immane esse peccatū* and againe *maiori scelere inuolui eum qui pontificias quam qui diuinas leges presregeris* and they
ac-

account none to be obedient sonnes to their Sea
 but such as will say with *Erasmus*, that although
 indeed he did knowe a nother sence then that of
 the Pope of Rome to be more consonant vnto
 the Text of scripture; yet, *Sed tamen, si hoc ecclesia*
iusserit credam: captinabo, n. intellectum meum in
obsequium Ecclesie.

The matter of } 1 Angells?
 this Church is } 2 men }

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 est.

1 Angels for not to conceale anie thing I knowe
 I like not the sentence of M Beza, and M Perkins
 beir spoken with reuerence to so worthy men, but
 chose rather to tread in the *paths of Antiquity*, se-
 ing the learned *Zanchius* is perswaded that An-
 gels be parts of the mysticall body of Christ and
 members of the Church, seing they receaue by
 the mediatiō of Christ, these benefits ensewing.

- 1 To be confirmed in their blessed estate.
- 2 To haue a more perfit Revelation of the will
 of God touching the calling of the Gentiles.
- 3 To be reconciled to man, from whom they
 were averse before, as beeing executioners of
 Gods wrath vpon our sinnes, and hence is their
 ioie for our severall conversions.

And I belecue that this opinion is stronglie
 maintain-

maintained, and abetted with these places of Scripture: *Ephes. i. 10. Coloss. i. 20.*

2 Men. 1 Not Hypocrites, or wicked men, for howsoever they carry an outward profession of Sanctity, and the livery of Christians, yet indeed are they not true and living members of Christs body: for otherwise this would follow, that the Hypocrite being to receiue his portion in the fiery lake, that Christ should condemne into hell, his owne members; only I must advise you, that in the iudgment of Charity you doe esteeme all those for true members of Christ, which fashion themselves to an outward conformity in the church, alwaies remembering what S^r. *Augustine* answered *Petilian* charging him to be a reprobate. *In area domini sum vel frumentum, vel palea: sed huius area ventilabrum non est lingua Petiliani.*

But 2. *holy men, elect children, & Saints of God*, for their sinnes beeing washed away in the blood of the Lambe, they only are cloathed with the stole of righteousness, and haue palmes in their hands, and doe follow the lambe whither-soever he goeth, singing honour, and praise, and immortality to him that sitteth upon the throne, & to the Lambe for evermore.

3 The inward forme of this Church is the bōd
of

of the spirit, by which the Saints of God dispersed
ouer the whole earth of diuerse times, are knit to
gether and linked in a *union* to Christ their head
and a *communion* amongst themselves.

4 I beleue this Church to be inuisible in re-
spect of this inward forme, for although *Momus*
desired, yet God neuer granted a window to the
breast of man, so that we cannot enter with a Cā-
dle to see their faith, their election, the Graces of
the holie Ghost: & in respect of the better part, to
wit, the Saints blessed in beaue, to whō as we ca-
not extend the *formers of mallice*, or the *seurge*
of our tongue; so neither ^{our} *bodily eyes*: yet visible in
some particular churches, as now in England (for
the wefare of which church my prayer hath euer
bin that in the *Canticles*, *Arise o North & come o*
South, and blow on this garden, that the spices ther
of may flow out) yet so as subiect to change, haue-
ing a waxing, and a waning like the moone: for
somtime we read that Christ saith of his Church
who is she that looketh forth, as the morning, faire
as the moone; pure as the sonne; terrible as an army
with banners. Somtimes againe we read of the
Church, that she is driven by the *red dragon in-*
to the wildernes and hath sent after her, a *riuer of*
water, to swallow and drowne her vp.

5 This

5 This Church is a body coupled together by joints, *Ephes. 4. 16.* & therefore must have a head, the which head I confesse Christ, & Christ alone to be according to *that, Coloss. 1. 18. Et ipse caput corporis (1) Ecclesie*: for no other Creature whatsoever can performe the offices of a head to this body, which are *vi intus agente*, as *Paule* speaketh, *Eph. 5.* To give efficacy, & quickning to the same, and to powre forth oile in great abundance into the seaven lamps which stand in the golden candlestick in the temple, as it is in *the vision* of *Zacharie*: and therefore the first, and best Bishops of Rome never durst arrogate vnto themselves, to be the general fathers, and heads of the Church, nor any in more corrupted times, vntill *Boniface* the 3. about 600. after Christ, having absolved from Parricide *Phocas*, who had killed *Mauricius* the Emperour and his Lorde, obtained in lew of this Church blessing to be called the *Oecumenicall* and generall head of the Church; which ever since the Bishops of Rome haue continued, & do seeke to mainetaine by a distinction minted by them. That Christ indeed is the head of the triumphat, and Militant Church both, and the Pope of the Militant onely, againe, That Christ is the head of the Church by *soneraigne prebeminence*, in a more

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diuine, ample, absolute, excellent, and transcendēt sort, but the Pope is Head only Ministerially. Foolish men, that seeke to couer their ambition with such Figleaves, as these are, for what need Christ of a ministeriall head, to supply his presēce in the Church; and if the Pope of Rome be that head, how wisely hath Christ prouided, that Error and Heresie shall neuer preuaile in it? seing the Pope may erre, *non solum actu externo, in questione facti, errore exempli, in declaratione opinionis propriae, in iis quae obiter dicat, in mediis ante conclusionem, sed etiam in rebus fidei, ut summus pontifex, ut publicum os ecclesiae, in definitiuā sententiā*, for many of them haue bin Heretickes,

3. 4. de witnes Liran in Matthew 16. *legimus multos pontifices apostatasse a fide* & this Bellarmine doth in some sort grant when he faintly denieth it if not rather, insinuateth the same. *Non est proprie Heretica ista sententia, puta, papam errare posse.* it may be as Stapleton will haue it, an erroneous, a
ons. 3 scandalous, an offensive position, but non est proprie heretica.

6 The true markes and badges of this Church are only two the sincere preaching of the word, & the 2 lawfull dispensation of the sacraments, not Antiquity, nor multitude, nor miracles, nor the rest

rest which *Bellarmine* repeateh to the number of fourethene.

1 The sincere preaching of the word to which we admitt nobody but he that is lawfully called by the Church, and Christian magistrat; neither do I see how the Papists can object vnto *Luther*, and other ministers in the *Reformed Churches* to haue no lawfull calling, seeing they receiue their ordination from themselves, and we do not deny but the Popish Bishoppes, in creating ministers, howloeuver they vse more ceremonies then need of, truly to conferre the office vpon whom they lay their hands.

I professe that ministers thus called haue a right to the vse of the *Keies*. The keies of the Church are the power of binding and loosing, of retaineing and remitting of sinnes.

I beleue that sinnes are only remitted, by god, for I acknowledg it to be his incommunicable property to forgiue sinne according as he proclaimeth of himselfe, *Ego, ego sum, qui deleo iniquitates tuas propter me etc.* and that man hath but a secundary and ministeriall power, to wit, to publish forgiveness of sinns, to those, whome God in heauen hath forgiuē, for we are but *Embassadors* and doe intreat for *Christ sake* *Reconciliamini*

Deiotherwise if the minister doe take vpon him *autoritas*, vpon any absolute power resting in him selfe to forgive sinns, the sinner to be absolved may say vnto him, as *Augustine* bath it: *Quid ego homo, nisi ager sanandus? vis mihi esse medicum, mecum quare medicum*, for he sinfull man as he is, hath need of one to forgive his sinnes likewise.

I acknowledge power in the minister to retaine sinne, and to award *Excommunication*, against desperate and scandalus offenders, only I could aduise, they would remember, and practise these few rules following. 1 That such ecclesiasticall curses be denounced according vnto the word of god.

2 That they put a difference betwene priuate and publike sinns, betwene *delicta & scelera*.

3 That they be not too sharp in their censures, remembering that of *Chrysostome* *Si Deus est tam benignus, ut quid sacerdos eius tam austerus?*

Against the first, the Bishopp of Rome highly offendeth, when euery Easter day he excommunicate the Reformed Churches, before his *solemne Masse*; for whereas the Pope denounceth his curle against vs. *Quod heretici*, we knowe the cause is false, and therefore the curle not effectual seeing, as it is in the Proverbs. *A curse can be broken*
shall

shall not come and therefore we say with Terrullian
Dam. & vobis damnamur, & Deo absolui mur.

2 The second note of the Church is the right
full administration of the Sacraments.

Now Sacraments for Baptisme. 2
are only two 2 The Lords supper

I confesse Baptisme to be a seale of the cove-
nant of grace, and therefore children being con-
tained in the covenant (*promissio facta est vobis,*
et liberis vestris) are to receue the seale of the co-
uenant, and to be baptised, howsoeuer first the
Pelagian, and since the Anabaptist with great
fury, & greater phrensy teach the contrary: & we
haue nothing so commonly in our mouths as
that comfortable saieing of Christ in S. Augus-
tine, *Baptisma quare Domini, ego quesiui serui*
howsoeuer Campian doth put on a whores fore-
head and impudently charge vs, to make Baptis-
me but *ad id propter si habeas recte, si careas, nihil ali-*
ud.

Yet doe I not avouch that Baptisme is simplie
necessary to salvation, for I am perswaded, that
childe may bee saved which is prevented in his
Baptisme, by suddaine death, and that saying of
Saint Bernard alwaies was of authority with me,
Non privatio, sed contemptus Baptismi damnat,

and that of Saint *Ambrose*. *Qui Sacramentum admittunt* (to wit, in the case aboue specified) *gratiam tamen, non amittunt*; and I thinke, that Saint *Augustine* if soberly vnderstoode, is not so much my enemy in this point, as Papists and some Protestants doe belecue.

I confesse originall sinne to be weakened, and bridled by Baptisme, yea taken away *quoad reatum & imputationem*, but not *quoad actum, & totalem abolitionem*, as the Papists would haue it, for it stil remaineth in vs as long as wee walke *sub onere carnis*, and is indeed a sinne; howloever in Christ not imputed vnto the person in whom it is: or if you will so haue it, I wil giue you my iudgment of *Concupiscence*, remaining after Baptisme in Saint *Augustines* wordes, *Remittitur in Baptismate, non finitur*. And againe, *Sed sufficit (inquis) quod in Baptismate accepi Remissionem omnium peccatorum? nunquid quia deleta est iniquitas, finita est infirmitas? Adhuc carnem fragilem portas, adhuc corpus, quod corrumpitur aggrauat animam, adhuc vig. dicis, donec sanentur languores tui, Dimitte nobis debita nostra*. Baptisme is only to be dispensed by a minister, not by a lay man, much lesse by a woman: yet I am perlwaded, that if a lay man, or woman haue *de facto* baptised obseruing the forme

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a pie dila
tesse repta
dum
g.

forme of words the baptisme is not to be repeated, and I rest in the iudgment of a learned father amongst vs, whose wordes they are, *pie fit, si minister tingat solus, at fit etiam si tingat alius, & againe male factum est, si laicus, peius. si feminare sacro-sanctam hanc attigerit, sed factum est, & quod factum est, infectum esse non potest.* D. Ab
loc de

2 The other Sacramēt is the Eucharist, in which the true body and blond of Christ is given vs vnder the visible forme of bread, and wine to be received by the mouth of faith of every beleever, And I am perswaded that as truely as the breade and wine is received by my hand; and conueied into my stomack, so assuredly the body and blood of Christ Iesus is received by the hand of faith, & conueied vnto my soule, and cōscience, and this certainly is assured vnto me by those *Emphaticall formes* of speeches peculiar in the *sacraments* by which the bread is tearmed *the true body*, and wine, *the blood of Christ*: so thē the body of Christ is present in the sacrament, *verè non imaginariè*, how be it *non corporali presentia, sed spirituali* according to that of S. Augustine. *Quid para uentrem, et dentes, prede, et manducasti.*

Away then with the *wbe, ren Idoll*, the *masse*, and *Popish Transubstantiation*, for that there cā

be no such *metempsychosis* or Transubstantiation, I protest vpon these reasons.

1 It crosseth the institution of Christ, he bid-
eth vs to receaue his supper *In mei recordatione*
now we knowe that Recordatio is *Ros absentis no*
prasentis.

2 Christians would then be *Anthropophagi* &
the Lords table should be like the house of Poly-
phemus in the poet, *et trepidi tremere sub den-*
sibus artus.

3 This implies a blasphemy, for then Christ be-
ing chewed, and eaten *in ventrem cederet*, and
therfore according to the doctrine of the Gospel
in latrinam abisceretur.

4 Then the wicked should eate his *flesh* and lo
haue *eternall life*.

5 We see the Accidents of bread, and wine to
remain, and therfore the proper substances of
bread, and wine, must remaine, except we would
haue an Accident to subsist without his proper
substance which is absurd in reason.

And fdr account that glosse which the *master*
of the sentences doth set vpon this matter very
rediculous, to wit, that therfore the bread and
wine being indeed vanished away, their accidents
must remaine to cover the flesh, and bloud of
Christ

Christ

1. *Ne abhorreat animus, si carnem ipsam oculis usurparent.*

2. *Ne ab incredulis Religioni Christiana insultetur* as if they did eate mans flesh. I protest likewise against the *Conuersion* and *consubstantiation* of the Lutherans, who do faine a *Coexistence* of the body of Christ, *in, sub, or cum pane*, and I could wish that they would vse more moderation against their Opposits.

I conclude my iudgment of both sacraments with this doctrine that neither sacrament hath *vim causatiua gratia*, as the Papists speake, that I may explicate my selfe to the capacity of the simple, that there is not in the corporall elements of the Sacraments any *supernaturall Grace inherēt and essentiall*, but that the sacraments are *instruments and meanes* by the which the holy ghost is *effectually* powerfull to offer exhibit, and apply the merit of Christs passion to euery belceuer.

That

A Protestation

That which pessime & pertinacissime Euse-
bius, as I read of him, I hope I may truly and
from a sober and Christian resolution averre: *In*
hoc fidei genus sum usq; bodie vixi in ea, et opta-
mori.

Etiam sic sentio, sic credo.

I. D.

Hic qui contradicit, aut omnino a Christi
nomine alienus est, aut est Hæreticus.

To the Reader.

This little Booke for private use,
was pen'd some time agoe;
And now divulg'd for private freinds,
His Author wills it soe,
But if it come to others handes,
And they some profit gaine;
Then thanke his freinds, what for their sakes;
He hath tooke all this paine.



ROGER KNIGHT.

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